1:Lipkind E-5 (1937) 1948 SP9 Caraja SP9

78
628 are the product of intermarriage and formal friendship. Intervillage
626 feuds are common and are restrained only by the religious community, sanctuary being granted at all religious ceremonials.

ETIQUETTE

576 All dealings with visitors are conducted according to elaborate formal
195 patterns. The language is rich in formal appellations, exclamations, and
562 honorific phrases. The most remarkable feature is that women are permitted to behave with perfect freedom, whereas men, until they become fathers, behave with a shy and deferential modesty resembling but exceeding that of the Victorian maiden. Normal relations between members
[522] of the same village are formal and dignified; only in the men's house or on fishing and hunting trips is the behavior of men relaxed enough to permit horseplay and casual joking.

LIFE CYCLE

553 **Childbirth and Childhood.**—The child gets two sets of names, one
551 male and one female, as soon as the mother is known to be pregnant. These
843 are one's own names given by grandparents of both lines. Taboos in
846 regard to diet and behavior are required of both parents before and after birth. There is a well-developed couvade based on the notion of an
853 intimate connection between the infant and its father. Babies are nursed
862 until they turn to other food of their own volition; sometimes ridicule is used as a sanction against particularly recalcitrant children. No intercourse is allowed during the period of lactation. Babies are carried on
854 the hip, and sleep with the mother until weaning, when they are paired
[291] off with other children or with a grandparent. The girl child wears no clothing until weaned and then receives a fringed belt.

881 **Puberty and initiations.**—At menstruation, a girl's cheeks are scarified and she assumes the girdle.

[304] A boy passes through a first initiation at about the age of 8 or 9,
[302] when his lower lip is pierced and a small bone labret inserted. A couple of years later, he passes through a second initiation, when his hair is cut short to a tonsure, his entire body is stained black with genipa, and he assumes the penis cord. When his hair has grown out to shoulder length, it is put up in a braid, and he attains full status as a young man.
885 The next change of status for both boys and girls occurs at marriage,
551 when, for the first time, they take on the responsibilities of regular work. Teknonymy is a matter of pride and follows the birth of the first child.
888 The name is retained permanently thereafter, even though the child should die. At about 45 both parents discard their ornaments and accept the
561 status of old age. All the above age grades are named and involve differential behavior and dietary observances.

653113—47—15

/327 cont./

844 washed once more and again rubbed. After this it is wrapped
845 in a small net covering. Deformed children (blind ones, too)
[847] are drowned in the river by the mother; this is not regarded as wrong. Only well-formed children are raised, even when they are all girls. Nothing could be learned about the treatment of twins;
163 such a case had "not yet occurred." The families, on the average, have two to four /328/ children; five are already regarded as many. There are said to be even more children in one family,
862 however. The child is nursed for several years, and even children five or six years old still run to their mother in order to appease their hunger.

553 Children are given their names at birth by the grandparents
[603] on the paternal and maternal side. They keep these names all
551 through life. Many Karajá bore Christian names, which were
[997] given them by the Brazilian boatmen; there are said to be only
551 one or two actually baptized Karajá in São José. I obtained quite a number of given names for persons of both sexes; unfortunately, translations of them could not be obtained. It is only in the following names that familiar syllables may be separated out: mā̆ŭ̆zĭ̆ = addition to pottery clay (see above, p. 209); kūlĭ̆ = tapir; ă̆nă̆nlŏă̆ = cat; ă̆nlŭ̆ā̆zĭ̆ = jaguar-zi (zi = egg; possibly misheard for ti = bone). For the rest of the names, see the word list /untranslated; see the foreign text, pp. 454-455/.

852 Soon after birth the children have their ear lobes pierced for the insertion of the ear tulips (kūă̆djŭ̆), which are later replaced by the ear rods; it is only later that the lip-hole is pierced for the boys. Both procedures take place without any further ceremony.

291 The boys run about naked; girls wear a black string-belt.
561 It is only at the age of 9-12 that the boys tie the penis up and the girls hang the bast apron over the belt. From then on the boys
301 live with the young men. As insignia the children wear arm cuffs, calf and ankle bands, the latter of which are already removed by the boys at the age of six to eight years.

Brazil.

593 The husband does not eat with his family, but instead
[264] with the family of his married sister, and is considered a member of his sister's family. Secondly, his share of the pro-
[768] ceeds of the day's hunting and fishing, does not go to his own hut, but to that of his sister; and, lastly, if his wife should die leaving dependent children, they are taken in charge by her parents and the widower again becomes one of the bachelors.

582 A Karayá woman is not permitted to marry an alien, unless
648 he will become adopted, or naturalized, into the tribe, and will consent to reside permanently at the wife's native village.
593 The Karayá wife appears to be considered the equal of her husband in many respects, for he never takes any important step in life without first consulting her. Even the village chief divides his honors with his wife. Furthermore, the wife as
[462] well as the husband, has an important part to perform, not only in the family, but in the social economy of the village; though her part is to do the heavy, laborious work, while her man does the light and fancy-work; his only heavy work being to hunt and fish.

595 The men usually have but one wife, though a few have
582 two. One reason for having two wives seems to be owing to the custom prevailing among nearly all South American tribes that the young men marry the older women, and the old men marry the young women. Therefore, when the first wife becomes old, her young husband takes to himself a youth-
163 ful wife. Perhaps this custom of the young men marrying the
[582] older women will account in part for the small number of
[861] children born to these primitive races; though another reason may be that children are allowed to nurse until they are six
171 or seven years of age. The custom of aged men marrying girls fourteen or fifteen years of age is common among the
847 civilized people of Brazil. Abortion among the Karayá is practiced only when the husband demands it. Whenever a
586 couple cannot live together harmoniously, the husband is al-
587 lowed to trade his wife for another woman. If he should drive her away, he will not be permitted to marry another
000 woman, though he may take a concubine. The adulterous